





...abrogation towards tyrants, which cannot be  
only because the King so, he even the  
of Naples, grants you the favor of an anchorage  
for the naval forces of your republic. I believe  
the glorious country should every where freely  
the star-spangled banner of liberty with all its  
genial principles, and not make itself dependent on  
never respect of the glorious smiles of the King  
embrace Comagne.

The third object of my humble wishes, gentlemen,  
the recognition of the independence of the  
glorious Duke.

[illegible]

other dominions of that dynasty, but according to our constitutionally established authorities, we did not belong to the Austrian empire, because the latter had not yet been created. It already nearly 50 years existed, and existed some 100 years before the Austrian government of that time, and the Austrian empire, as that time, only in 1804, when the Habsburgs, the emperors of Napoleon's empire, the emperors of the Austrian empire, of which Francis II. of Austria was hereditary, but elected Emperor, that Hungary had belonged to the German empire, it is a thing which no man ever imagined; yet the Emperor of Austria and his subjects had no objection to melt Hungary into the German nation. But you know this intention to be no objection opposition to European public law, and the Emperor and Francis solemnly protest against this intention, and have since then ever so. The Austrian empire having died, its last emperor, the emperor of the Austrian empire, has established the Austrian empire in 1805; but even in that fatal moment of the newly-established Austrian empire, he did not intend to melt Hungary and its imperial crown into the German empire, and in 1806, the Austrian empire, subsequently, merged with the empire into the Germanic Confederation of 1806. Hungary, as well as Lombardy and Venetia, and the Kingdom of the Austrian empire, remain upon the same basis, and the Austrian empire, as the laws which I succeeded to carry in 1848, did not alter, nothing alter in that altered condition, Hungary. We transformed the passivity into an independence, we abolished feudal incursions. We replaced the absolute monarchy by a monarchy by the common liberty of the whole people; political representation for the people for the political representation; transformed our municipal corporations into democratic corporations; introduced equality of taxation; abolished the immunities of the whole people; abolished the immunity from taxation of the people; secured equal religious liberty for all; secured liberty of the press and of association; secured public gratuitous instruction for the whole people. We injured, in any way, the rights of the king. We secured our own aristocratic constitution by democratic constitution, founded upon nearly universal suffrage of the whole people, of whatever religion, of whatever rank, of whatever condition.

[illegible][illegible]









## The Liberator.

For the Liberator.  
THE CHRISTIAN IDEAL OF WOMANHOOD.

An Essay read by SALLIE HOLLY, at the Commencement Exercises of the Ladies' Department of Oberlin College, August 26th, 1851.

I saw her upon nearer view,  
A spirit, yet a woman too!  
A being breathing thoughtful breath,  
A traveler between life and death,  
The reason firm, the temperate will,  
Endurance, foresight, strength and skill;  
A perfect woman, nobly planned,  
To warn, to comfort and to command,  
And yet a spirit still, and bright,  
With something of an angel light.

WORDSWORTH.

No refuge for them but the grave,  
No help but the rest of the tomb;  
The Negro is ever a slave,  
His sun ever shrouded in gloom.  
The winds of the South bear his groan,  
The breeze of the North bears his sigh,  
He has neither friends nor a home,  
But Home and the Friend that's on high.  
But, Africa, brood not o'er the past,  
Gaze into the future afar,  
Though darkness be over it cast,  
Beyond, there is beaming a star.  
Thou shortly shalt see it arise,  
To brighten thy earth with its blaze,  
To scatter the gloom of thy skies,  
And bring to thee halcyon days.  
Though God is a being of love,  
His justice to man shall not cease;  
Thy prayers have ascended above,  
And thou shalt have answers of peace.  
But woe to the nation whose laws  
Have given no comfort nor rest,  
When God shall remember the cause  
Of those who are sorely oppressed!

Lockport, N. Y., Dec. 5, 1851.

W. H.

### KOSSUTH.

BY J. G. WHITTIER.

Type of two mighty continents combining  
The strength of Europe with the warmth and glow  
Of Asian sun and prophecy—the shining  
Of Orient splendor over Northern snow!  
Who shall receive him? Who, unblushing, speak  
Welcome to him, who, while he strove to break  
The Austrian's chain from Magyar necks, struck off,  
At the same blow, the fetters of the serf,  
And reared the altar of his father-land  
On the broad base of justice, and thereby  
Lifting to Heaven a pure and honest hand,  
Mocked not the God of Battles with a lie?  
Who shall be Freedom's mouth-piece? Who shall give  
Her welcoming cheer to the Great Fugitive?  
Not he, who, all her sacred trusts betraying,  
Is scourging back to Slavery's hell of pain  
The swarthy Kossuths of our land again?  
Not he, whose utterance now, from lips designed  
The bugle-march of Liberty to wind,  
And call her hosts beneath the breaking light—  
Is but the deep bass of the blood-hound's baying.  
The brute's hoarse howl behind the bondman's flight!  
Oh! for the tongue of him who lies at rest  
In Quincy's shade of patrimonial trees,  
Last of the Puritan Tribunes, and the best!  
To lend a voice to Freedom's sympathies,  
And hail the coming of the noblest guest  
That Old World Wrong has given the Young World  
Of the West!

\* It can scarcely be necessary to say, that there are elements in the character and history of the great Hungarian leader eminently worthy of the admiration of even those who question the expediency and rightfulness of an appeal to the sword for the redress of political wrongs.

From the N. Y. Evening Post.

### A WELCOME TO KOSSUTH.

Once in an age a mind appears,  
That seems by thought of Heaven ordained  
To gather in the thoughts of years,  
And show to man what man hath gained.  
And, be he martyr at the stake,  
Or hero on the well-fought field,  
Millions do battle for his sake,  
And know not to retreat or yield.  
But, gaining on the future still,  
Old errors fall before their way—  
Like clouds before the sun, until  
The morning broadens into day.  
Such was our Washington, who stood  
Before mankind, with purpose high,  
And showed them how to carve the good  
From forth the age then rolling by.  
Since his, no name in patriot ranks  
Hath shown with milder, steeper ray,  
Nor more deserved the bondman's thanks,  
Than his who is our guest to-day.  
A welcome, then, to our free land,  
Unto the Magyar, tried and true!  
Though fouled himself, the good he planned  
The future yet shall carry through!

From the Evening Post.

### KOSSUTH.

BY JAMES LINCOLN.

Give the Magyar a welcome, ye sons of the free,  
Since his life is devoted, O Freedom, to thee!  
Bless the hero that comes to her blood-purchased soil,  
Where no king can enslave, and no tyrant despise!  
Give the Magyar a welcome with heart and with hand,  
Where each man is a monarch who lives in the land;  
Let him feel that the flag which floats o'er him in pride,  
Wraps the brave in its starry folds, graceful and wide.  
Though he comes not in pomp, though he comes not in power,  
To be gazed at by crowds for a brief passing hour,  
There's a halo around him, a spell in his name,  
That may yet the down-trodden of Europe inflame.  
Though he hears not the drum and the bugle of war,  
Let the winds waft the shouts of his welcome afar;  
They may wake the hushed spirit of Freedom again,  
And her songs be re-echoed on mountain and plain.  
Hard on Hungary's neck rests the Austria's heel;  
Deep in Hungary's heart beats the Austria's steel;  
Her people are crushed, and her banners are riven,  
Oh! why aloft the bolts of the vengeance of Heaven?  
Perjured monarchs may prate, and their minions de-  
ride  
The soul-strivings of millions with Right on their side;  
They may stagger with blood like the drunkard with wine,  
But where shall their thrones be when freemen combine?

Sooner waves of the ocean their murmurs may cease,  
Or the tiger in mercy its victim release,  
Ere the despots of Europe would slacken the yoke  
Till shivered to atoms by Freedom's bold stroke.  
Then, O welcome brave Kossuth, ye favored of earth,  
For he fought like your sires for the land of his birth;  
May the flame that he kindled unquenchably burn,  
Until Honor and Glory shall hail his return.  
New York, Dec. 2, 1851.

(1) Three millions three hundred thousand chattel slaves in this country, and yet "no tyrant to despoil," and "each man is a monarch!"—Ed. Lib.

utterly false estimate of female character and capacity? Whatever awakens thought and develops the spiritual nature, is a blessing. It should be regarded and revered as one of the grand means of immortal improvement, of educating the undying spirit. Hearts that are warmed in the homes of earth are best prepared to love God.

It is a matter of hopeful promise, that the unequal position of woman with regard to property is being more and more recognized, and various State Legislatures in this country have attempted to do her justice in this respect, with more or less success. Still, almost every widow will tell you a tale of legal oppression. Men complain that their veneration, their reverence for woman, is awfully shocked when any allusion is made to her assuming the care, the responsibility of her own property. Like the worshippers of Buddha, the object of their affectionate idolatry is disenchanted of its lovely attributes—of the happiness of its position—of its felicitous exaltation, at the mere hint of having any trouble of exertion! The Siamese shake their heads, and declare that the God of the Christians must be very unhappy, he has so much care—so much to do and see to! But, in the words of another, "I seek the real, the practical, the tangible. I am weary of empty words. Indulgence, gallantry, flattery, these are but gay and sunshine courtesies. Grave, sober-eyed justice is worth them all. How much is there that is pharisaical in this appearance-loving age of ours! We strain at a gnat—we swallow a camel. Yet it avails nothing now, any more than in Jesus' time, to make clean the outside of the cup and platter, while within is all uncleanness. It is pitiable, and evinces narrow and distorted views, to talk of 'reverencing' weakness, either moral, intellectual or physical; or to say that 'woman is indebted for all the graces of her nature to masculine authority.' The true instincts of the soul always prefer 'angels that excel in strength.' Though we may be pleased for the passing hour with mere doll and parlor ladies, yet it is the intellectual and spiritual woman, full of heroic strength, that enchains our highest esteem and ever during admiration. I know, some gentlemen profess to be 'repulsed and disgusted' by intellectual energy and force of understanding (or, as they term them, 'masculine qualities') in women; and, as the climax of their disapprobation, aver that 'they would not choose such women for wives.' Such men are defective themselves—of perverted education and gross association. When the world's great reformers seek the aid and counsel of woman, they do not feel 'repelled and disgusted' with her, but do not judge in woman. See the noble Willerford in the British Parliament gratefully acknowledging his indebtedness to the force of reasoning and clear understanding of Elizabeth Heyrick; and our own beloved Channing conferring in the anti-slavery halls of Boston and Philadelphia with that (to use his own language) 'beautiful example of womanhood, Lucretia Mott.' True intellectual strength, as well as moral loveliness, let her be where she may, always surrounds a beautiful woman like a glory. And notwithstanding all the loud talk about the exalted position and enviable distinctions conceded to woman in this country, she still occupies a degrading and disgraceful stand-point, as the light of coming ages will all too surely show. This degrading woman from all voice and power and presence in affairs of civil government, in Senate chambers and Congressional halls, is a blunder so great, that it is even now attracting the serious and earnest attention of philanthropists, philosophers, theologians and metaphysicians, even political economists, in the old world and in the new. The hour comes when she shall occupy her rightful position there. My heterodoxy of to-day will be your orthodoxy of to-morrow. As Mr. Goodell would say, 'Get rid of the destiny of the world, if you can!'

Blessed be God! the spirit of coming ages is beckoning to woman, saying, 'Come up higher!—Come up higher! Let us cherish a high and generous idea of the dignity, duty, responsibility and true honor of woman. Be not deceived! The full exercise of all the intellectual, moral and immortal powers of woman, as well as man—the perfect development of the reason, judgment, understanding, conscience, will, sensibility, and all the rich affections of the spiritual nature, in woman, no less than in man, is one of the most glorious objects of contemplation in the mind of the Supreme Being himself. And with reference to this, he has created and governs the whole outward universe. For this the heavens are filled with splendor, and the earth decorated with beauty. For this, holy ones of old were raised up and enabled to set before their fellow-beings the brightest examples of devoted virtue. For this, Jesus manifested his characteristic divinity, in suffering, in sympathizing, in loving, in forgiving, in promising, dying and reviving. Welcome the glad hour when this glory of the Lord shall cover the earth as the waters cover the sea! The full and free action of all the best attributes of humanity is the only broad, deep and enduring foundation of happiness—the only solid and indestructible basis of the most polished, magnificent and ornamental pillars of the most superb fabric of human enjoyment. The means of enlarging our souls to the whole circle of human charities, and thoroughly awakening within them all those social and spiritual wants, the full supply of which must for ever constitute the bliss of heaven!

### THE BIBLE QUESTION.

NONHISTOWN, (Pa.) Nov. 20, 1851.

EXTENDED LIBERATOR:  
With great respect for the paper and its editor, I ask the privilege to notice very briefly the sentiments of Daniel Foster on Biblical authority. I do this with no desire to impeach his motives—I have no right to do so; but to record my earnest protest against the tendency of his views, calculated, as it seems to me, to unsettle and confound the simple and salutary faith of those who read and reverence the Bible. This book is so much more pure and more authoritative than the wrangling discussions and hesitant suggestions of philosophers, ancient and modern, that I hope and pray it may be exalted, rather than degraded, in the reverent affection of mankind. Macaulay informs us that the attempted invasion of England by the Duke of Argyle was controlled by the squabbles of a debating club in the heart of his camp, of which the Duke was only a member, instead of asserting the supreme command. Let James II. represent the devil, and the virtuous Argyle and his debating club the benevolent philosophers and speculative priests, and then consider the result of their effort, and you will understand my conception of the power of human opinion to overthrow sin, and save the world. Let there be given a supreme and accepted standard of faith and duty, as Jesus, the Savior, in my judgment, gives the Old Testament, by quoting it at large, and embodying its doctrines in the sublime doctrine, 'Thou shalt love the Lord, &c., and we have an authority which awes the bold, nerves the timid, and concentrates all the moral force of the world upon any point of attack. Now, Mr. Foster, if I understand him, wants none of this; but makes equally good men equally inspired.

While he writes very well himself, he seems to teach that words convey no definite instruction; at least, have no permanent meaning. So it follows that every man must have his own revelation, not couched in words, or, if verbally expressed, to be changed at short intervals. In brief reply to this, I think the propositions, 'In the beginning, God created the heavens and the earth,' and 'God said, let there be light, and there was light,' convey a plain, eternal and unchanging meaning; the best possible primary definition of his nature and power.

Mr. Foster's meaning idea, (for, on his own theory, I am not bound to understand him right,) that a revelation from God must be palpably and perfectly ex-

cellent in its style, language and arrangement, as well as matter, appears contradictory of his dogma, that language cannot clearly and permanently represent anything. Besides, it disagrees with the analogies of nature. God has not made the face of the earth so beautiful or so fruitful as He might have made it. Many creatures are venomous and loathsome. Human beings are rarely so graceful or dignified in form and movement as He might have made them.

Now, if God has chosen to give a revelation, why not, like His other works and ways, liable to exceptions, at least, those of a cavilling spirit? Why not permit some difficulty in matters spiritual, as well as physical truth and laws?

Sharp things are said of the extreme absurdity of the declaration, that God required Abraham to sacrifice Isaac. Now, I can conceive of an articulate voice from the sky should call one to leave his country, promising safety and blessing, he should feel it was his duty to obey. If superhuman visitors should predict the utter destruction of the towns and cities of the Schuylkill valley, and at the appointed time precisely, a fiery deluge from earth and heaven should obliterate them all; and if, according to like predictions, one's wife, at ninety years of age, should bear him a son, with the promise that he should be the father of a great nation; and if the same authority that wrought all these marvellous works should require the offering of that son at the father's hand, I should feel that he ought to obey the mysterious power, believing that such power could prevent pain and restore life; and knowing that the Giver of life has a right to take it away, and to appoint the means of doing so.

The cruelty of Moses and the Hebrews is condemned, and it is deemed almost blasphemous to attribute their acts to God. Now, if it were reported that a people of three or four millions in Africa were known by the American colony there to be marching westwards towards the sea, declaring that God had commanded them to fly across the ocean; and should the news reach us that they had actually risen into the air, with no aid of science or art; and again should they soon appear on our coast, declaring that they had been appointed of God to exterminate a large part of our nation for its sins, and even myself among the number, I think reason, as well as reverence, would compel me to exclaim, 'God's will be done!' I think Mr. Foster would do the same. Yet, if the miraculous instruction and preservation of the Israelites is truly stated, they had, I think, far clearer authority for acting as they did; and Christ fully vouches for Moses' integrity and most meritorious obedience; and Mr. F. vouches for the integrity and supreme excellence of our Divine Savior.

Of the Jewish controversy about the canon, I know very little. If it amounts to no more than the intrinsic discrepancies pointed out by Mr. F., it would appear to me indeed trivial.

We are all hopeful here of the acquittal of the brave men of Christiana. The Marshal has certainly pulled jurors, of whom many are almost unexceptionable men. The evidence thus far against Hanway establishes no treason, nor malice.

Your sincere friend,

SAMUEL AARON.

### ADDRESS OF THE AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY TO KOSSUTH.

On Tuesday, Dec. 9th, KOSSUTH was waited upon by a Committee of the American and Foreign Anti-Slavery Society, who presented to him the following Address, which is doubtless from the pen of Judge Jay.

ILLUSTRIOUS EXILE!  
The American and Foreign Anti-Slavery Society, by its Executive Committee, welcome you to these shores. We rejoice to see the patriot and statesman, who is first in the hearts of his countrymen, and justly endeared to the liberty-loving people of every land.

Descended from patriots, who, on resolving to deliver themselves from a foreign yoke, declared to the world that 'all men are created free, and are entitled to certain inalienable rights, among which are life, liberty, and the pursuit of happiness,' we honor him who promulgated a similar noble sentiment in his own country, when surrounded by despots; a sentiment which should be written in ineffaceable characters on the escutcheon of every nation under heaven: 'Every inhabitant, without regard to language or religion, should be free and equal before the law; all classes have the same privileges and protection from the law.' It is our earnest hope that you may live to see the day when the God of the oppressed will prosper your patriotic efforts, and the labors of the friends of Liberty in both hemispheres, in making these truths a practical reality, not only in Hungary, but in the United States of America, and throughout the world.

Your name, Sir, will be associated in all time with the names of patriots in every country who have contended for the rights of man, for the downfall of caste, and the overthrow of oppression. It must be to you a gratifying reflection that, on being elevated to the highest post in Hungary, you struggled fairly and openly for the rights of the people, and availed yourself of the opportunity which God had given you freely to propose, as a first measure, the emancipation of the peasantry, nobly declaring that 'Liberty must not be paid for!' The Magyar race, influenced by your patriotism, your just appreciation of human rights, and your eloquent exhortations, proved that they were not unjust to their race, that they did not strive alone for their own freedom, but for that of every Hungarian; and the world has heard from your own lips, that the moment they became free and enjoyed their political rights, 'they became JUST,' and placed all things upon a basis of freedom and perfect equality.

Associated as we are to carry out, by constitutional and appropriate means, the great principles avowed before the civilized world by the founders of this Republic, in their Declaration of Independence, we hail the presence of a true Son of Liberty from a distant land, who spoke to his own countrymen, and virtually to the people of every nation, these memorable words: 'You must be strictly just, and seek your future greatness, not in the predominance of one race, but in the perfect equality of all!'

No government can retain the confidence of mankind which does not secure to the people liberty of opinion, social order, and the impartial protection of property and person, of every class and every member of society.

We feel animated in the discharge of duty by your commendation, while in England, of Free Associations, the offshoots, as you justly intimate, of a people who study the Sacred Volume, 'which teaches and enables men to learn how to live'; and we feel that there is a peculiar propriety in your being welcomed to this land, and cordially addressed here, by an Association similar in principle to the British Anti-Slavery Association, since you have said, 'These associations are bound up with much of the glory of England, because it was by them that every great principle was carried in that country, from the Abolition of Slavery down to Free Trade.'

While welcoming you and your exiled countrymen to this land, we would not be unmindful of the obligations of the friends of humanity and freedom to the Sultan of Turkey, in whose dominions you found an asylum, for his refusal to surrender unfortunate fugitives to their cruel and vindictive persecutors—an example worthy of imitation by all governments into whose territories the oppressed may flee, and of all people who profess to regard the rights of man, or the principles of Christianity.

Most ardently do we hope and pray that Hungary, so dear to you and your countrymen, and so interesting to all true and consistent friends of liberty, may speedily come into possession of her inalienable rights, never again to be wrested from her; and that the down-trodden and oppressed of every nation, without regard to race or complexion, may be equally free and happy, under the benign smiles and powerful protection of that great Being, who, as the common Father of all mankind, is no respecter of persons, and has made of one blood all nations of men, to dwell on all the face of the earth. In anticipation of the coming of these glorious events, we may say to our enslaved countrymen, and to the oppressed of every clime, the encouraging words uttered by yourself to the Hungarian people—'Yield not to despair! Be patient, hope and wait thy time! Though all men forget thee, the God of justice will not!'

May the sublime sentiments you have uttered on various occasions, with so much eloquence and power, be engraven upon the hearts of men in every part of the globe, and find a sincere and hearty response from every one who is called to lead in the councils of nations! May your great example enkindle enthusiastic devotion to liberty in this country, and throughout the world! May your happiness, and that of your beloved family, ever be the care of that Providence whose guidance and interposition you have so frequently invoked and acknowledged! May the God of nations bless your beloved country, and your companions in exile, now and forever!

On behalf and by order of the Executive Committee of the American and Foreign Anti-Slavery Society, the fourteenth day of November, Anno Domini eighteen hundred and fifty-one.

WILLIAM JAY, Chairman.

LEWIS TAPPAN, Secretary.

The above address was accompanied by the following letter:—

New York, Dec. 9th, 1851.

Sir:—In the peculiar position in which you are placed, as the nation's guest, we owe it to those who represent to say, the address we have had the honor of presenting to you has not been prompted by a desire to connect you with any party in this country; and, as a response might, in the opinion of some persons, seem to have that appearance, we beg leave to remark, that no reply is desired; at the same time assuring you that by no portion of the American people are the great and glorious sentiments announced by you, and referred to in the address, held in greater veneration than by such as acknowledge the Divine obligation of doing justice and showing mercy to all men, irrespective of race and complexion.

We have the honor to be,  
Your Excellency's obedient servants,  
LEWIS TAPPAN,  
JOSHUA WITTE,  
GEORGE WHITTIER,  
WILLIAM E. WHITTIER,  
SAMUEL E. CORNISH,  
For the Committee of the American and Foreign Anti-Slavery Society.  
To his Excellency, LOUIS KOSSUTH, &c. &c. &c.

### KOSSUTH'S REPLY.

GENTLEMEN:  
I thank you both for your address, and for the letter, and through the courtesy of this letter I am fully entitled not to say more than this, yet I will offer you my humble thanks for the sympathy you have shown both for myself and the cause which I have the honor to represent. I feel highly gratified to see from your address, that you have bestowed the kindest attention upon the principles which have actuated me and my people, and that the addresses which on every occasion are presented to me, are in favor of the down-trodden cause of my country. I have confidence in being able to win your sympathy and support, for it is my desire to acquaint you that the future of Hungary rests also with you, and the strength you will add to her cause.

By the attention you have paid to her, which I gather from your address,—out of yours as well as the rest,—I see that on your glorious shores our cause is much understood, and therefore my work is much facilitated. I have not to use arguments to win any party question. I know that you are just and generous, and will not attempt to entangle me with questions of a party character, while I remain among you. I must attend to one straight course, and be compelled to connect myself with any principle but the one great principle of my country's liberation.

I know that I claim for my nation the sovereign right, and independent faculty, to dispose of her own domestic affairs; and I feel it is my duty to respect the same principles in every place and in every country where I go, as I desire the principle may be respected for myself and my country, in its independence and its freedom. We are men of humble faculties, and, as far as we are concerned, he had received a great reward in having his life granted him, but he trusted that Divine Providence would give the right to the people, of which he was a humble member, to dispose of their own domestic affairs, and that they would gain independence, which would aid the moral welfare of the nation.

He again thanked the Committee for their kindness, and after shaking hands with all the members of the deputation, they retired.

### RECEPTION OF COLORED PERSONS.

On Tuesday afternoon, 9th instant, the first delegation presented was a committee of colored persons, who, through their chairman, George Downing, presented the following Address:—

### GOVERNOR KOSSUTH:

We appear before you to pay homage to a great principle, which you announce with so much distinctness and upbraid with so much power, the principle that a man has a right to the full exercise of his faculties and powers in the land which gave him birth; and that it is his first duty to devote all the energies of his being to maintain that right for himself and his compatriots. Around this principle we have thrown a radiant which almost clothes it with the sacredness of a new Evangel, and from your world's platform have called upon people and nations, however weak to stand up and maintain it against whatever odds oppression and tyranny may have arrayed against it.

In the face of the distinguished example of the Pilgrim Fathers, and the many eminent men who have made this their exile home, we have steadily maintained this birth-home right during the last third of a century in this our native land, and will continue to maintain it until its ultimate triumph, 'for the first love of man is his home.'

We feel that this great principle is surely gaining ground, and we hail in your person its living Apostle, who has given it voice and expression. We would express the deep sympathy we feel in you, because of the relation you sustain to Liberty. We feel that your mission is a most happy and propitious one. We see in it a part of the special order of Providence. The landing of the Pilgrim Fathers, our Declaration of Independence; the Revolutionary struggle, led by Washington; and the later developments of the principles of Liberty, as seen in the struggles now going on in our own country for its further advancement and application to all men, are kindred efforts.

God speed you in your mission! May Hungary be free! And we earnestly pray, that when the reaction of your country shall indeed take place, she will clothe herself in the true vestment of Democracy, fully prepared for her when you abolished caste, so that pure Republicanism will in her be vindicated, and every man stand an equal in the eyes of the law. Yes! illustrious patriot, may Hungary be free! May the world rejoice in her speedy disenthralment. May the joy be twofold in this. Hungary may be redeemed,—and not Hungary alone, but with her the world—mankind.

The attention of nations is fixed upon you! At the mention of your name, tyrants tremble, the oppressed rejoice! There is not a principle advocated by you, not a word that escapes your lips, but that is caught up and wafted to every civilized nation. And when you proclaim the wrong and the wrong-toned annunciation, 'Ye oppressed nations of Europe, be of good cheer and courage!'

God moves in mysterious ways. The result of the late Hungarian struggle will be propitious to the general gro- of freedom. But for your imprisonment, the world would not now be so electrified by your eloquence—by the spirit of freedom. Hungary suffers in the ordering of Providence, for the good of the whole—but her destiny is to be free.

Respected Sir, your mission is too high to be lashed with party or sect; it is the common cause of crushed, outraged humanity.

May you, when you leave our shores in furtherance of your heaven-high mission, carry with you the sympathy of all the active countenance of all. Be assured that, as you have now our prayers, so when the time comes, we shall give you our 'liberty offering,' though it may be but the 'widow's mite.'

JOHN S. ZULLE, President.

JAMES MCCUNE SMITH, GEORGE DOWNING,

ROBERT HAMILTON, JEREMIAH POWERS,

WILLIAM J. WILSON, JENIUS C. MOORE,

JOHN T. RAYMOND, WILLIAM BURNETT,

T. JAMES WHITE, Secretaries.

PHILIP A. BELL,

### RESPONSE OF KOSSUTH.

To which Gov. Kossuth made the following response:—

I have no intention, gentlemen, to make a speech. I believe you do not expect it from me. Last night on which occasion I made proposals to the people of the United States. Now, I know the sympathy which I represent, and I confidently hope they will be made aware, after the statements I made last evening, that the time for address was passed, and will take this very ground at every new proof and new testimony which is given in the sympathy, of the kind attention, of the friendly feelings, ward that cause, to answer, that while I thank you of sympathy, I hope you will also feel inclined to do something for this cause! [Applause.]

NEW YORK, Dec. 9th, 1851.

Sir:—In the peculiar position in which you are placed, as the nation's guest, we owe it to those who represent to say, the address we have had the honor of presenting to you has not been prompted by a desire to connect you with any party in this country; and, as a response might, in the opinion of some persons, seem to have that appearance, we beg leave to remark, that no reply is desired; at the same time assuring you that by no portion of the American people are the great and glorious sentiments announced by you, and referred to in the address, held in greater veneration than by such as acknowledge the Divine obligation of doing justice and showing mercy to all men, irrespective of race and complexion.

We have the honor to be,  
Your Excellency's obedient servants,  
LEWIS TAPPAN,  
JOSHUA WITTE,  
GEORGE WHITTIER,  
WILLIAM E. WHITTIER,  
SAMUEL E. CORNISH,  
For the Committee of the American and Foreign Anti-Slavery Society.  
To his Excellency, LOUIS KOSSUTH, &c. &c. &c.

### KOSSUTH'S REPLY.

GENTLEMEN:  
I thank you both for your address, and for the letter, and through the courtesy of this letter I am fully entitled not to say more than this, yet I will offer you my humble thanks for the sympathy you have shown both for myself and the cause which I have the honor to represent. I feel highly gratified to see from your address, that you have bestowed the kindest attention upon the principles which have actuated me and my people, and that the addresses which on every occasion are presented to me, are in favor of the down-trodden cause of my country. I have confidence in being able to win your sympathy and support, for it is my desire to acquaint you that the future of Hungary rests also with you, and the strength you will add to her cause.

By the attention you have paid to her, which I gather from your address,—out of yours as well as the rest,—I see that on your glorious shores our cause is much understood, and therefore my work is much facilitated. I have not to use arguments to win any party question. I know that you are just and generous, and will not attempt to entangle me with questions of a party character, while I remain among you. I must attend to one straight course, and be compelled to connect myself with any principle but the one great principle of my country's liberation.

I know that I claim for my nation the sovereign right, and independent faculty, to dispose of her own domestic affairs; and I feel it is my duty to respect the same principles in every place and in every country where I go, as I desire the principle may be respected for myself and my country, in its independence and its freedom. We are men of humble faculties, and, as far as we are concerned, he had received a great reward in having his life granted him, but he trusted that Divine Providence would give the right to the people, of which he was a humble member, to dispose of their own domestic affairs, and that they would gain independence, which would aid the moral welfare of the nation.

He again thanked the Committee for their kindness, and after shaking hands with all the members of the deputation, they retired.

### RECEPTION OF COLORED PERSONS.

On Tuesday afternoon, 9th instant, the first delegation presented was a committee of colored persons, who, through their chairman, George Downing, presented the following Address:—

### GOVERNOR KOSSUTH:

We appear before you to pay homage to a great principle, which you announce with so much distinctness and upbraid with so much power, the principle that a man has a right to the full exercise of his faculties and powers in the land which gave him birth; and that it is his first duty to devote all the energies of his being to maintain that right for himself and his compatriots. Around this principle we have thrown a radiant which almost clothes it with the sacredness of a new Evangel, and from your world's platform have called upon people and nations, however weak to stand up and maintain it against whatever odds oppression and tyranny may have arrayed against it.

In the face of the distinguished example of the Pilgrim Fathers, and the many eminent men who have made this their exile home, we have steadily maintained this birth-home right during the last third of a century in this our native land, and will continue to maintain it until its ultimate triumph, 'for the first love of man is his home.'

We feel that this great principle is surely gaining ground, and we hail in your person its living Apostle, who has given it voice and expression. We would express the deep sympathy we feel in you, because of the relation you sustain to Liberty. We feel that your mission is a most happy and propitious one. We see in it a part of the special order of Providence. The landing of the Pilgrim Fathers, our Declaration of Independence; the Revolutionary struggle, led by Washington; and the later developments of the principles of Liberty, as seen in the struggles now going on in our own country for its further advancement and application to all men, are kindred efforts.

God speed you in your mission! May Hungary be free! And we earnestly pray, that when the reaction of your country shall indeed take place, she will clothe herself in the true vestment of Democracy, fully prepared for her when you abolished caste, so that pure Republicanism will in her be vindicated, and every man stand an equal in the eyes of the law. Yes! illustrious patriot, may Hungary be free! May the world rejoice in her speedy disenthralment. May the joy be twofold in this. Hungary may be redeemed,—and not Hungary alone, but with her the world—mankind.

The attention of nations is fixed upon you! At the mention of your name, tyrants tremble, the oppressed rejoice! There is not a principle advocated by you, not a word that escapes your lips, but that is caught up and wafted to every civilized nation. And when you proclaim the wrong and the wrong-toned annunciation, 'Ye oppressed nations of Europe, be of good cheer and courage!'

God moves in mysterious ways. The result of the late Hungarian struggle will be propitious to the general gro- of freedom. But for your imprisonment, the world would not now be so electrified by your eloquence—by the spirit of freedom. Hungary suffers in the ordering of Providence, for the good of the whole—but her destiny is to be free.

Respected Sir, your mission is too high to be lashed with party or sect; it is the common cause of crushed, outraged humanity.

May you, when you leave our shores in furtherance of your heaven-high mission, carry with you the sympathy of all the active countenance of all. Be assured that, as you have now our prayers, so when the time comes, we shall give you our 'liberty offering,' though it may be but the 'widow's mite.'